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INTRODUCTORY LECTURE,

DELIVERED BY

GEO. W. L. BICKLEY, M.D.,

PROF. MATERIA MEDICA, THERAPEUTICS, AND MEDICAL BOTANY IN THE ECLECTIC
MEDICAL INSTITUTE OF CINCINNATI,

BEFORE THE

ECLECTIC MEDICAL CLASS,

IN GREENWOOD HALL, NOV. 6, 1852

CINCINNATI:
PRINTED AT THE ECLECTIC MEDICAL PUBLISHING OFFICE.
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CORRESPONDENCE.

At a meeting of the Students of the Eclectic Medical Institute of Cincinnati, held in the Hall of the College Edifice, Nov. 11th, 1852, THOS. R. WARD was called to the chair, and CHARLES C. MOORE was appointed Secretary.

On motion, Resolved, That a Committee be appointed to solicit of Prof. G. W. L. BICKLEY, a copy of his Introductory Address delivered before the Class in Greenwood Hall, Nov. 6th; and that such Committee consist of one representative from each State represented in the class.

CHARLES C. MOORE, Secretary.

THOS. R. WARD, Chairman.

PROF. G. W. L. BICKLEY:

Dear Sir,—The students of your Class being deeply interested in the late Introductory Lecture delivered by you in Greenwood Hall, and believing that its wide circulation would greatly tend to place Eclecticism upon its true scientific basis, would respectfully request, through us their Committee, a copy for publication.

Respectfully Yours,

WM. A. LEVANWAY, N. Y., Ch'n.
THOS. R. WARD, Ala., Sec'y.

N. G. LYNCH, Mich.,
J. BROTHERS, Penn.,
J. B. JOHNSON, S. C.,
D. T. PARROTT, Iowa,
J. D. COLLINS, Tenn.,
I. TIBBETTS, Ky.,
C. W. JEFFREYS, Mo.,
S. MCINTYRE, JR., Ill.,
L. J. JONES, N. C.,
E. H. LAKE, Maine.

J. L. ISAACS, Ark.,
T. J. FENTRESS, Va.,
T. L. FALKNER, Ia.,
J. ANTON, Ga.,
J. A. CARLISLE, Miss.,
B. W. SPEAR, Ohio,
C. G. CROSS, Wis.,
W. S. SEVERANCE, Mass.,
M. DUNSTER, Vt.

GENTLEMEN:

In answer to yours of the 20th instant, asking a copy of the Introductory Lecture I had the honor of delivering before you in Greenwood Hall on the 6th inst for publication, I beg to say that nothing but an humble desire to assist in spreading far and wide the liberal and enlightened principles of Eclecticism, could induce me to consent to its publication. You are aware that the Lecture was prepared hastily, when my health was so much impaired as to render mental exercise quite painful.

But Gentlemen, if you think the cause of Eclecticism can be benefitted by its general circulation, then give it to the world and bid it God-speed.

I have the honor to be, Gentlemen,

Your Obedient Servant,

GEO. W. L. BICKLEY, M.D.

To W. A. LEVANWAY, N. Y., THOS. R. WARD,
Ala., and others of Committee.

Prof. Bickley's Introductory Address.

GENTLEMEN OF THE ECLECTIC MEDICAL CLASS:

I have vexed myself not a little, to fix upon an appropriate subject for an introductory lecture and have finally determined to enter into an *examination of Medical Science—Ancient and Modern*. This it seems to me, is peculiarly appropriate, as it will accomplish the very object for which an introductory lecture is intended. As deeply interested as the public are in the agents of cure which are held out to them—over which physicians quarrel and dispute as regards superiority—around which so much mystery is hung by technicality and obtruse theory—it can but be both acceptable and beneficial—but a discharge of the physician's duty to set apart certain appropriate times to meet the members of the great common family who look to him for health. It is but his duty I say to meet with them and in plain, untechnical language, endeavor to explain to them by what right,—upon what principles he expects to accomplish so vast a good, as that of directing this strange, and wonderfully constructed tenement of vitality, and immaterial spirit.

This course seems to be pointed out from another consideration, viz., until a system is partially or popularly known, the public are hardly properly qualified to pass correct judgment upon it.

Its merit or demerit being generally determined by the opinion of some leading character who may espouse or oppose as circumstances may flatter preconceived opinions.

It is for this reason, in a great measure, that all new discoveries meet with such decided opposition. Men engaged in the propagation of old views, as erroneous as they may be, are often, and indeed generally the very ones to whom the great mass of every community look for a decision of its merits. This arrangement is decidedly wrong—for we cannot expect men to acknowledge their errors so *readily*, or abandon their vocations to make room for something better. While men continue to love eminence and the Almighty dollar, no such acknowledgements will be made, except in a few isolated cases, where human nature is under the influence of reason and moral right. These being evident facts the public should no longer depend upon the "*ipsi dixit*" of any man; especially when upon the issue of his opinion depends the weal or woe of their dearest interests.

It is with feelings of regret that I feel myself able to point out so many striking illustrations of premature judgements passed upon medical science in the manner pointed out. It is a strange and remarkable fact, and one as shameful as true or strange, that not more than one in twenty, of the medical profession investigate and study for themselves the merits of anything—depending on others for a stereotyped edition of popular sentiment. In view of these facts I have thought it best to examine the medical science and crudities of the Ancients in comparison with the medical tenets of the 19th century.

Living in an age remote from the primitive races, it is impossible to trace with sufficient clearness how, when and by whom agents of cure were first

applied. But from the known laws governing human action, and from analogy, it is but fair to state that an instinctive dread of death would always lead men to look for some means to quench the fiery fevers of disease—to alleviate pain and prevent death. Whether these agents were first taken from the vegetable, animal or mineral kingdoms can hardly be stated. Yet owing to the state of knowledge at an early day in human existence, it would hardly be supposed that they were derived from the latter to any extent.

The raging mountain torrent or the placid pool—the fragrant rose or the poisonous opus—might either have been the first agents, but let them have been what they might, it is quite probable that the articles employed were both simple and few.

Animals being governed by a higher instinct than man, and the latter a creature of observation, I feel justified in saying that man in his search for remedies to alleviate his pain, or to prolong his life, would have been tempted to use similar agents to those he saw animals using with such marked success.

Thus following the example of the common dog, he might have used the grass on which he walked in the expectation of producing emesis, because he knew by observation that the dumb animal used it for a similar purpose. Then by accident, by experiment, and by observation, man's attention was first turned to agents of cure.

And it matters little what they were or by whom applied. A careful search into the musty pages of the irretreable past, could lead to few important, or rather essential facts; such labours serve only to please the mind by having something with which to contrast the present. From the earliest formation of society a species of medical science has been in existence. Nor is there much difference in the general plan of treatment followed by nations remote from each other, where the point of civilization is the same. From this circumstance alone it is to be inferred that all nations—all men in the lowest state of society, are governed by certain principles, for which they are little responsible.—The same causes operating alike on all races and ages where all the conditions are the same, in point of intelligence and experience. It is quite likely that in the earliest ages of medicine, there was no distinct class of men to whom the cure of disease was intrusted. But as the *Priesthood* rose and began to command the confidence of the masses, they would naturally impart to these men their experience and call on them for advice in disease.

The very character of Priests, in whatever nation or age they have or may exist is that of commanding the confidence of the masses, who suppose them possessed of more than a common share of knowledge. Likewise it may be stated that as the mind becomes subject to the thralldom of this mysterious power exercised by the Priesthood—it is prepared in the same proportion to believe the most absurd statements, if made in such a manner as not to be readily understood.

The superstition of the early ages fully sustains me in this declaration. Not only in medicine was this true, but in Religion, Philosophy, Politics and the Arts.

It was a wise arrangement for the *Priesthood* to be also intrusted with the

temporal as well as the spiritual welfare of men so little informed as were the mass of the human race for the first 3000 years of social organization.

They were the depositories of a greater amount of knowledge than even the Kings to whom they owed allegiance; and if they were, compared with the present age, medical charlatans, they were at the same time the embodiment of wisdom when compared with those over whom they waved their mystic wand of incantation and ceremony.

In Egypt—the birth place of science and art, the Priesthood long exercised their rites, and the blinded masses bowed in submission to their suggestions or demands; never dreaming that their own minds had a right to sever the shackles of priest-craft and soar into the regions of unexplored thought to which knowledge alone can direct the mind.

From the Priests of different nations the healing art fell into the hands of a distinct class of men—who, having no other visible occupations, exerted themselves to envelope in mystery the simple practice of the Priesthood, so as to derive emolument from their profession. Human nature in its ordinary state is selfish, and if very much so, human woe and misery are forgotten in the race for fame and competence.

The transition of medical science from the hands of the Priesthood to regular Physicians was not, however, abrupt or sudden. It passed from their hands into those of the Astrologers—presenting a beautiful medley of science and necromancy. Even at the present day, Priests and Astrologists, contend with scientific men for the laurels of the healing art.

To the enlightened people of the 19th century it sounds a little like fable to relate the superstitions and absurdities of the ancients; but it is yet more startling to announce that there are a million traces of these crudities still lingering like evil spirits over the learned theories of modern times. Though we denounce the influence of the stars upon the laws of Physiological action, and believe not in the fate of constellations glimmering in the heavens at certain times—yet in this last half of the 19th century no Physician writes a prescription, without at the same time affixing to it a sign originally invented by the Astrologers to represent a certain constellation of stars.

The Astrological Physicians administered certain medicines at stated seasons of the year; supposing them capable of removing from the system certain abnormal influences of particular constellations. And to this day, we see people being bled in the spring and fall to remove certain conditions of the system induced by the approach of those seasons.

The articles entering into the Astrological Materia Medica, were gathered under particular signs and at certain stages of the moon's phases—and strange to tell, Turner and Culpepper advise the same thing as late as the 17th century. The ancients recommended coral to be worn around the necks of infants as a preventive of sore eyes, fits, &c. And we can seldom see a child at this day whose neck is not entangled in a string of coral.

But from many of the crudities of the Astrologers valuable facts in medical science have been deducted. It is stated that the rust from the spear of *Telephus* is a cure for wounds made by a spear. It was thus, perhaps, that *Verdegis* was discovered to be useful in surgery.

The efficacy of many of our mineral springs was no doubt discovered from an old Greek custom. The Greeks were in the habit of dipping a mirror into a well, when they divined some mark of future sickness or health. Many of these superstitions have also contributed much to a correct knowledge of the power of mind over health. On this power immense reputations have been acquired. How often does a village witch effect a cure where medicine has failed. Yet we can all see, at this age, that it is not the witch who effects the cure but the patient's own mind—his confidence in the witch allaying excitement in the nervous system.

The agents used by the ancients were simple ; yet equally as much empiricism was manifested in their administration as attaches itself to the administration of the modern materia medica. Disease in the earlier ages was more simple than at present ; the stamina of the constitution not having been destroyed by the transmission of poisonous medication.

The bland influences of a healthy climate and a simple diet, the blessings of contentment and wholesome exercise, the wild scenery of maiden nature, and the melody of its music—all seem to charm the senses and dispel from the mind that insatiable appetite which impels us to grasp for more. Living in small communities, having but little intercourse with each other, knowing but few or no wants, following occupations ministering to the health of the body and affording material for thought, the ancients would naturally require but little medication, and would therefore, as a whole, pay but little attention to the rationality of the art.

Thus the profession of medicine, or the art of prescribing, became partially hereditary. To gratify selfish ends or desires, it was associated with the most incomprehensible absurdities, accommodating itself to the Theocracy of the early, and the Philosophy of the middle ages ; until it was almost criminal to dispute a dogma of the science—if such it may be termed. The long acknowledgement of an error is very apt to render its eradication difficult. For it is much easier to persuade men to defend the opinions entertained by their ancestors than resist in their overthrow.

But medical science in the early ages progressed slowly ; the views of one age being transmitted to another without having called in question their correctness.

Human society is progressive ; but yet the current of that progression is, in the first instance, like the smooth and slowly-moving rivulets of the Mississippi, which, rising in a region spread out in vast plains, the little branch hardly has its surface rippled, and you would almost doubt its mobility ; but it is soon joined by other rivulets and these uniting with others, soon grow into creeks, and descending into a more uneven country are joined by other creeks which now swell into rivers, and these uniting with others finally pour their rushing waters into one deep channel, gaining velocity and strength in its progress, till the sweeping current bears down all before it. It can be no longer confined but sweeps onward to its own free ocean with a power defying human opposition. So with the progress of society. At first it is but the requirements of bodily nutrition that induces action—but self preservation. Eventually, however,

the care of individuals is extended to families, and then to tribes. Their wants become more numerous and greater exertion is made to supply them. These tribes are then incorporated into nations—when their wants are yet more numerous and urgent, and the mind begins to pour forth its power, and its ideas—increasing in a ratio proportionate to external circumstances, 'till mounting above all, and over all, it spreads its wings in flight for the unexplored regions of distant space, mingling with spirits and contending with the Gods for superiority.

But for ages this progress was necessarily small. Superstition was soon assisted by credulity, and through the exertions of selfish or ambitious bigots, a thousand errors were palmed upon the world for the eradication of which ages were requisite.

If we look carefully into the past and present state of society we shall have little trouble to discover that certain casts have ever prevailed. The world was never purely Democratic—distinct classes have always existed, and always must, until men shall know no law, but the law of love. Kings, Priests, Lawyers, Doctors and Soldiers, all exist now as they have ever done, because the masses have forgotten or neglected the immutable laws of nature. If all men were patriots, no Kings could pollute human nature by trampling in the dust the very rights of man.

If all men would be guided by the ever blessed spirit of love which emanates from the Godhead, and which rules high above all moral laws, we should need no priests. If all men were willing to render unto their neighbors that which their neighbors of right should have, we should need no lawyers; if all men would live according to the laws which an all wise God instituted when he breathed into organic matter the spirit of immortality, surely we should want no physicians, and lastly, if Kings, Priests, Lawyers and Doctors did not exist as a necessity, and the masses of the human race were properly imbued with the principles of abstract justice, the blood stained banner need not again be unfurled to float in triumph over the fall of nations and the obliteration of nationalities. But the laws of nature have been violated—men have not been governed by love, the world is corrupt, and society so organized that all these professions seem now to be as essential as are husbandmen and mechanics.—Progression in society and an increase and general diffusion of knowledge are daily lessening the importance of Kings, Priests, Doctors and Soldiers. The spirit of republicanism after breathing the fetid atmosphere of king-craft for near six thousand years, is becoming extensively diffused; and from the grave of Washington a voice has gone forth shaking to their very foundations, the thrones and empires of a thousand years standing. Yes! wherever America is known, Washington and political liberty have become watchwords grating upon the ears of tyrants, and dictators, with all the terrors which the slave hears in the echo of his chains on the prison wall.

The glorious doctrines of Nazareth uttered 1800 years ago, now begin to awaken a new pulsation in the hearts of sinful humanity, and Laymen have risen and demanded of the Priests by what authority they attempt to think for others? Like results are seen in other connections, but it is my place to fol-

low the profession of medical science, to inquire how much it has separated from the mysteries, the superstitions and incantations of the fathers of art. Ah ! could the scroll of past time, representing men and things as they were, be unfolded, so that the eye by a rapid glance might hold in review the things which have passed forever, I fear the picture would be too familiar to flatter our pride or vanity.

I fear that we might still see kings and priests in council, while doctors sit brooding in darkness over a plan to force the admission of their merits upon the public of whom they are a constituent part. But in tracing the immutable truths written in unfading letters on such an imaginary scroll, I need not trace the history and the external influences of medicine as it started from the mighty conception of Hippocrates—nor need I tell you how *Æsculapius* was converted into a *God of Physic* by the superstitious gratitude of the Greeks, or how the healing art was transmitted down through the *Æsculapiades*, how the wise sages consulted the oracles for instructions in prescription. Nor need I refer to the schools of Cos and Gnidos, to show you where medical sectarianism first rose. How *Chrysippus* opposed both and built up a new sect called Empirics. I need not go back to the foundation of the Alexandrine school, and point out Erasistratus and Herophilus as being eminent in the science during the reign of the Ptolemies; nor need I inform you that from the foundation of that school a continued *feud* has divided medical men. I need not enter into an enquiry to learn whether the Sicilian physician, *Acron*, or Serapion of Alexandria were the first great propounders of liberal reform. I need hardly review the history of Celsus, Archagathus, *Asclepiades*—their doctrines or success; but it would be desirable to enter into an examination of the methodism of *Themison*, a physician of liberal sentiment and expanded views of the art of curing. After *Themison*, *Thepalus*, who called himself the conqueror of Physicians, figures darkly on the scroll before us. About this time the Pneumatic and Episynthetic or Eclectic schools became known, each numbering among their members many superior men. In connexion with each sect I may mention the well-known names of *Areteus* and *Archigenes*. The former a liberal Pneumatic; the latter a man of deep learning and research and the most successful physician of his times. The writing on the scroll of the past is so plain that I may condense enough remarks in a short period to furnish an outline genealogy of Medical Philosophers. And to show that these men were deserving of notice, I need only refer to the fact that *Galen*, a pupil of the Alexandrine school and the next in the list of great men of the past, actually wrote two hundred volumes, which were text books to the profession for twelve hundred years. *Sextus*, surnamed *Empiricus* from belonging to the school of that name, was the next most learned man to *Galen*, during the reign of the emperor *Aurelius*. But medicine began to extend the boundaries by which it had heretofore been hemmed in, and we find the *Arabians* disputing with the *Greeks* for superiority. The first eminent Arabian physician of whom we have any account was an Alexandrian priest called *Ahrun*. Two centuries after *Ahrun*, *Serapion* of Damascus, became extensively known, yet he met not a little opposition from *Alkhendi* who applied geometrical proportions and musical harmony to doses of medicine.

About the same time Rhazes the chemist, flourished and was followed by Avicenna, the most popular physician of his times; and whose works were regarded as authority till about two centuries ago. Following these we see Albucasis, the eminent surgeon, commanding attention and wielding a popularity almost as great as that of Avicenna. Avenzoar, a Spaniard, wrote in the Arabic language, and may be classed with the Arabian physicians. Averoes was the last noted character, springing from the Saracenic school, which had flourished during the dark ages of Europe. To the zeal of the Arabians we are indebted for the writings of the Greek physicians. But here ends the science and men of the ancients, and we view through dim clouds the rays of budding science in Europe. How melancholy is it to look back and see their proud cities, structures and monuments crumbling to dust under the destroying finger of time. How painful to think that these men, brothers of one profession and age, hated, persecuted and reviled each other merely for opinion's sake! The glory and names of the mighty monarchs of past ages, at whose feet millions of human beings bent in supplication, are remembered no more; but the name of a Hippocrates, a Galen, and an Avicenna, are written in fiery coronals upon that eternal banner floating over the temple of fame.

From the fall of the Saracenic school in the 12th century, to the 15th, Europe was wrapped in the most degraded ignorance, caused principally by religious and political influences not necessary to be examined by me. The Crusades done much but undone more. The wild enthusiasm awakened in Europe in the 12th century prepared the public mind for a ready submission to priest-craft; and the titles of Doctor and Monk became blended into one; the priesthood, ever ready to take advantage of the ignorance of the masses, exerted themselves to prevent a spread of knowledge, distorting the practice of Galen into a mere astrological art pretending to do everything by supernatural means.

The establishment of the colleges at Bologna and Paris, in the 13th century, may be regarded as the corner-stones of that immense intellectual edifice, the area of which now occupies so much European territory. The first and most easily enlightened people of Europe were those of its southern kingdoms; the inhabitants of which had been in closest communication with the Asiatics. I refer to Italy, Spain, Greece, Turkey in Europe and the Kingdom of the Franks. The Byzantine Empire became the principal seat of learning during the prevalence of those Theocratic revolutions which produced such vast desolation in the 14th and 15th centuries.

Mondini of Bologna, about the year 1315, introduced into the teachings of the university of which he was a professor, the study of Human Anatomy. About the same time a literary star rose in Britain. This was Gilbert Angli canus: who, though surrounded by ignorance and superstition, wrote a compend of medicine—much tinctured, however, with the scholastic syllogisms of his age.

The capture of Constantinople and the overthrow of the Byzantine Empire drove the learned men who had congregated there back into Italy, with their worlds of wealth in a few folio volumes. The influence which these men exerted on the destinies of civilization was important; for they found the people ripe for improvement, and by exciting the thirst for knowledge, they prepared

the public mind still more to appreciate their real condition and demand reform.

Martin Luther saw the favorable moment, and girding himself in the armour of truth, he touched the tender chords of a million throbbing hearts, vowing to be free in thought or grind in dust the Papal throne. To his call for assistance the winds bore back the glad tidings that all was ready—that suffering and degraded humanity was determined to be free in thought, and free in speech. The very hills that rose around him sent into his ears an echo that startled the lazy monks from their lethargy and severed the shackles of a million slaves.

The dazzling genius of a Faust began to glimmer and send rays into the dark places of earth by the invention of the printing press. We catch the lightnings and play with them as the child would with a wreath of smoke. But Faust caught thought—painted it quick as imagination upon a blank sheet, and started it upon its bright mission of intelligence.

Then the Crusades, the Reformation, and the art of printing prepared the public minds of Europe for the truths of science.

Europe thus prepared advanced rapidly. Colleges sprung up simultaneously in a number of places. Among those devoted to medicine, the first after the destruction of the Roman Empire was Salerno—the next Montpellier, and then the Universities of Vienna and Paris. Medical schools were also established about the same time in Padua, Milan, Rome and Naples. The medical department of the British colleges at Oxford and Cambridge were established through the influence of Linacre who had travelled extensively in the South of Europe.

Chemistry had now made considerable advances, and as it could not be reconciled to the Galenic Theory, the medical profession were divided into two sects, the Galenists and Chemists.

From among the chemists rose Paracelsus, who declared he had discovered the Elixir Vitea or universal panacea. The Chemical Physicians, notwithstanding the failure of the Elixir of Life, still maintain their existence as a sect—the last and most Physiological of them, being perhaps the learned and scientific Justus Leibig.

The followers of Galen formed themselves into a separate school, which they denominated the Hippocratean. Their *Materia Medica* was simple, and derived principally from the vegetable kingdom. On the other hand the *Materia Medica* of the Chemist embraces the most powerful and dangerous mineral agents. Notwithstanding the opposition the chemical physician experienced, they increased into a numerous and popular body of men. The principal sects in medicine during the 16th century were the Galenists, Chemists and Anatomist. These sects each contributed to improve medical science and perhaps none more than the Anatomist.

The anatomical researches led to an explanation of the circulation of the blood by Harvey; absorption by Asseli, Rudbeck and Bartholine; the relation of the lungs to the heart by Malpigi and others. The mysteries of chemical theories were cleared up by the genius of a Boyle, and the master mind of Sydenham rose like a bright sun over medical science, whose touch was but to beautify. During the 17th century Borelli advanced the doctrine of *iatro mathematics*, or the doctrine of applying mathematical calculations to the

functions of organs both in health and disease. It is astonishing what rapid progress was made by this new and imposing theory.

About this time the chemist advanced the theory of fever which was supposed to originate in an acid condition of the humours, and therefore to be cured by alkalies. The doctrine of the mathematicians and chemists absorbed the attention of medical men until the other sects were nearly vanquished.

In the midst of this engrossment of opinion by mathematicians and chemists *Van Helmont* acquired some eminence, and his original ideas being followed out by *Stahl* resulted in the formation of a new sect called vitalists. The leading doctrine of the vitalist was that all motions and functions of the body were produced and sustained by an unknown vital principle. Thus after the mechanical doctrine of *Hippocrates* had stood firm as the rock of ages, for upwards of 20 centuries *Stahl* succeeded in demonstrating its error and substituting a new theory in its place. Among the followers of *Stahl* we find *Hoffman* a celebrated Pathologist whose writings are quite numerous. In the latter part of the 18th century we find *Bœrhaave* flourishing on the page of medical history, followed by *Haller* the father of physiology. Then we have *Cullen*, *Brown*, *Darwin* and *Wyatt*, each with peculiar systems.

Throughout the remainder of the 18th century medical science continued to progress under the direction of *De Hean*, *Morgagni* and others. But gentlemen, we have entered the era of American medical science, which may be divided into three periods. The first before the revolution. The second 'till the end of the first quarter of the 19th century, and the last from 1825 until the present time, (1852.)

The profession in the first period cannot however, flatter our vanity at the present day; for though from the sound of the white man's footstep upon *Ocracoke*, the bank of the *James river*, and upon the *Plymouth rock*, the march of intellect has been upward and onward; yet our profession for a long while was cramped in by circumstances which tended to develope the professions of *Law* and *Divinity*, while our own progress was retarded.

Let me run briefly over the history of American medical science, promising only to notice the more prominent men and events connected with it. Though the means for acquiring information upon this subject are sufficient for a voluminous work no one seems to have thought that such a labor would be appreciated by the profession in the United States.

The physicians of Europe could see but little attractions in the wild woods of America, and hence, the clergy being the most learned persons in the colonies except the governors, had charge of the healing art, and we find two of these engaged in dealing out medicine—I refer to two Governors *Winthrop*. One of these was Gov. of Connecticut, and actually wrote several communications on medicine for the *Royal Society* of which he was a member.

Most of the earlier Physicians were either graduates, or had been instructed at European institutions, and accordingly their practice was much the same as Europeans at the same age.

Shippin and *Morgan* of Philadelphia, were the most eminent men in the profession in this country previous to 1768. However, *Dr. John Mitchell* of Virginia, had written much on the yellow fever of 1737 to 1742, even before

Shippin and Morgan became so extensively known. It was from the suggestions of Mitchell that Rush was led to the free use of purgatives in the yellow fever of 1773.

Dr. Rush acquired most celebrity of any physician in the first era of American medicine, and the whole of his popularity seemed to rest upon his success in the treatment of the yellow fever of 1793.

Mercury was first used in this country, in inflammatory complaints by Dr. Douglass of Boston. But the most important event to be noticed in the first era of medicine in this country is the introduction of the practice of inoculation in 1721 by Cotton Mather. Dr. Mather communicated to the physicians of Boston the experiments which had been made in Turkey and England; but with the exception of Dr. Boyleston, the whole medical profession headed by Douglass opposed it, and public indignation was so high that Dr. Mather and Dr. Boyleston, were both in danger of losing their lives. Dr. Boyleston, however, deserves much credit for his conduct in the matter, as he inoculated his own children and servants before he tried it on others. This was one of the numerous instances where the most beneficial discoveries have been opposed by men ignorant of their merits. The state of medicine during the earlier years of colonization was not elevated; as Smith the historian of New York says: "Few physicians among us are eminent for their skill." Among the early colonial physicians none were more eminent than those of South Carolina: Bull, Moultrie, Linning, Chambers and others, are yet known to the profession.

Bard and Middleton of New York, and Jones of Long Island, stand prominent in medical science at this period. About this time we find the American Philosophical Society exerting a powerful influence under the auspices of Benjamin Franklin. Boyleston, Mitchell, Morgan, Gardener, Winthrop, Paul Leverett, Dudley, Brattle, Mather and Rittenhouse were elected, during this period, members of the Royal Society of London, from which we may presume they were well informed men.

The first medical college was established at Philadelphia in 1765. Drs. Morgan, Shippen, Kuhn and Rush were the first Professors. New York soon followed the example of Pennsylvania, and established a medical college. The New York college conferred the first degrees of M. D. on Samuel Kissam and Robert Tucker.

The second era in American medicine is not characterized by any remarkable events not well known through the channel of civic history; and I pass to the last era, which is characterized by the establishment of several new schools, among which may be mentioned the doctrines of Thompson, Hydropathy, Homœopathy and Eclecticism. Eclectic practitioners, had, however, existed since medicine was a science; for every physician who picked out what he thought best, was, to all intents and purposes, an Eclectic. But this body of men did not form themselves into a systematic sect until during the last period under consideration. The first properly organized Eclectic medical school was founded at Worthington, by Drs. Morrow, Jones and others. But there was no school so organized and situated as to exert a commanding influence upon the public mind until the establishment of the Cincinnati Eclectic Medical Institute.

A broad platform of liberal principles was adopted and the name Eclectic was chosen to illustrate the comprehensiveness of the philosophy of the school. This word is not well understood by the public, and for this reason I beg to define it : Eclectic, as applied to medicine, means the embodiment of all that is good or worthy of confidence. It contends for the right of appropriating to itself truth, wherever found—discards no fact until it has been duly examined. It renounces, with unspeakable scorn, that illiberal spirit so often manifested by those who believe themselves the only representatives of medical science—who attempt to fetter the mind by forcing the adoption of a particular doctrine merely because that doctrine emanated from a certain source. We contend for the right of private judgment, and hold in utter contempt any attempt to deprive us of that right.

As was to have been expected, when the liberality of Eclecticism was known, and the public saw the success which attended Eclectic practice, it rose rapidly into favor, and the Cincinnati E. M. Institute, which was called a den of quackery soon after its establishment in 1845, and of which the prophecy ran round that it would prove a failure, has now a class greater than every school in this city combined.

The fate of Eclecticism is now plain—it has planted itself in this city, and all the opposition of enemies cannot uproot it. Ten years from to-day the Cincinnati Eclectic Medical Institute will have swallowed up all the other schools in this city.

But the age and times in which we live—here let us dwell for one moment, comparing the present with the past.

Three thousand years ago, medical science was a compend of superstition, bigotry and intolerance. Two thousand years ago it was but little more advanced. One thousand years ago medical science began to evolve some of its beauties ; but the philosophy of the age entered the field of physic and distorted its features into a thousand hideous forms, which to admire was disease and to touch was death. Two hundred years ago the mighty spirit of a Harvey was infused into it, and the ponderous old machine began to take on life and vitality. It began to shake off the mysticism with which it was enveloped. The veil was raised and a few chosen spirits, who loved truth more than mammon, were permitted to gaze with astonishment, even but for a moment, upon the divine features of the healing art.

A change, rapid and beautiful, has been made in our profession. A high-toned spirit of liberalism has become infused into it ; and in place of remaining as it stood, a monument of past absurdity, it now begins to imbibe the spirit of the age—to move in that eternal line of necessity, commonly called progression.

As chemistry, magnetism, mechanics and the arts advance—as they shake from themselves the shackles of ignorance which so long impeded their progress—just in that proportion does medicine rise triumphantly over the prejudices of the times to that elevated position which its very character unceasingly demands. The mysteries and technical sophisms of the middle ages, whose shadow has fallen like ghosts upon this age, are now like the crumbling Dynasties of tyrant-ridden Europe, tottering to a fall from which resuscitation is impossible.

This spirit of liberalism is coeval with education ; hence it may be said, Americans are the most intelligent as well as the most liberal people on earth. The orthodoxy of our ancestors is carefully weighed in the balances of the age and the times, and whenever we find them "wanting," they are shrouded and buried in the vault of dark oblivion, to be raised again only for historical delineations.

